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It is easy to suggest additional names, like that of Thomas Hooker, whose literary service resembled that of Richard Mather, or that of Horace Bushnell, whose independent, if not strictly scientific, contribution to American theological thought has greatly stimulated many men; yet had twelve men, instead of ten, been selected, the eminent foreign missionaries among whom it would have been difficult to select a single name, and educators like Mark Hopkins and Professor Park, must have been omitted.

The author has successfully fulfilled a definite purpose. He has made available in compact form material not easily accessible heretofore, and has placed both students and general readers under renewed obligations for the results of faithful and prolonged research.

Some years ago George Frederick Boehringer and his son Paul, from a careful study of the sources, wrote a voluminous and useful church history in the form of biographies. Many of the most valuable modern contributions to ecclesiastical history are biographical monographs. The *Ten New England Leaders* admirably illustrates the skilful combination of such related sketches.

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CARDINAL ALBRECHT VON BRANDENBURG UND DAS NEUE STIFT ZU HALLE, 1520-1541. Eine kirchen- und kunstgeschichtliche Studie. Von PAUL REDLICH. Mainz: Kirchheim, 1900. Pp. viii + 361 + 264. M. 12.

ALBRECHT OF BRANDENBURG is one of the picturesque figures of the early Reformation time. Second son of the elector John Cicero of Brandenburg (b. 1490) and brother of the elector Joachim, he was given an ecclesiastical office in the Mainz cathedral when only eighteen years of age. He seems to have been entirely innocent of any religious inclination and equally so of theological learning. Without undergoing any transformation of character, he was appointed archbishop of Magdeburg and administrator of the affairs of the bishopric of Halberstadt in 1513, and a year later, as a youth of twenty-four, he succeeded to the archbishopric and electorate of Mainz. In consideration of his appointment to the latter office he had personally assumed the payment of the great sum of 20,000 gold florins to the pope, and had thus involved himself hopelessly in debt. To pay this amount and to meet other expenses, he had borrowed 30,000 gold florins of the Fuggers of Augsburg, and it was to satisfy this obligation that he arranged with

Leo X. to sell the indulgences that under Tetzel's direction called forth Luther's theses and precipitated the Protestant Revolution. In 1518 he was elevated to the cardinalate. Albrecht had been brought under the influence of Humanism, and had little inclination for religious controversy or for persecuting measures. As far as he could safely do so, he kept himself neutral on the questions that were agitating Germany and the religious world, following in this the advice and the example of Erasmus. In 1525 he was on the point of secularizing his archbishopric, marrying his mistress, and joining hands with the Lutheran princes in opposition to the Roman Catholic church and the empire. This course had been suggested to him by Luther, and the revolt of his peasantry seemed to make this course politic. But the subjugation of the peasants and the establishment of advantageous arrangements with the Catholic princes of Germany determined him to adhere to the old faith.

The volume before us treats of Albrecht's pet enterprise of building and equipping a cathedral and a residence at Halle. Here for years he spent most of his time, incurring thereby the disfavor of Mainz, which, as the more important ecclesiastical center, felt entitled to the personal presence of the cardinal-archbishop-elect. Redlich's book describes minutely the circumstances that led to the establishment of the new cathedral, gives the papal and other correspondence connected with the inauguration of the enterprise, and describes in detail everything connected with the architecture and adornment of the buildings, including all that has been preserved or is known regarding the mausoleum prepared by Albrecht for his own sepulture, the choir, the nave, the mural paintings, the carpets, tapestries, liturgical books, etc. A separate chapter is devoted to the sanctuary, with its sanctuary book, the reliquary and its varied contents of bones, fragments of the cross of Christ, etc. The origin of this large collection, which cost the cardinal much money and to which he devoted much time, is traced with a painstaking care worthy of a better subject. He was as enthusiastic over the acquisition of a rare relic as is the modern bibliophile over the acquisition of a unique copy of a first edition. The extensive catalogues of relics and works of art in the "Beilage" will prove of considerable interest to the antiquarian. By 1536 the Reformation was pressing so irresistibly upon Halle that Albert felt it advisable to remove most of his works of art and relics to Halberstadt and Mainz. In 1541 Halle accepted the new faith under the leadership of Justus Jonas, and the Catholic establishment was

brought to an end. He became greatly embittered against Protestantism because of the losses that he suffered through the Reformation, and encouraged the Jesuits in their early efforts to inaugurate the Counter-Reformation. His last years were spent in Mainz, where he was harassed by accumulated debts and was able to exercise little influence. He died in 1545. Redlich has performed well his task, making, as it would seem, an almost exhaustive use of the extant materials.

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THEOLOGY AT THE DAWN OF THE TWENTIETH CENTURY. By J. V. MORGAN (editor). Boston: Small, Maynard & Co., 1901. Pp. 560. \$2.50.

*Theology at the Dawn of the Twentieth Century* is a book which every minister should have on his study table for doctrine, reproof, and diversion. It is intended to be a conspectus of the Christian opinion of the present time; but it omits the important topics: the ethnic religions, the incarnation, the resurrection of the dead, and the second advent of our Lord; for the competitors of Christianity appear to be the author's occasional address on *isms*. The book will have a large circulation among conservative preachers. Their representatives have presented their views in agreement with each other by a uniform method, strict construction in interpretation of the Scriptures, and have not demanded a revision of common logic. The representatives of liberal views are impressionist, eclectic, oracular, and believe in the inerrancy of all proof-texts which "look" toward the universal fatherhood of God and love as the fundamental attribute of the divine nature. The Christian consciousness is made both the rule of interpretation and the judge of the text. The doctrine is left undefined, but is supported by evolution, immanence, the universal fatherhood of God, and radical criticism. One releases it from authority; another justifies its optimism; a third sanctifies it as an independent organ of revelation; and evolution serves as a mode of exposition.

But immanence is argued on transcendent grounds for transcendent results. The fatherhood argues retribution, correction, and impunity. One author proposes to rediscover hell; but when he finds it, Red Leary, the burglar, could not break and enter. "It might have been" is "the eternal worm" and, in strict logic, will